UNITY.

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOL. IV. *CHICAGO, OCTOBER 16, 1879.* No. 4.

How far liberal thought is invading orthodoxy, may be seen by a sermon which President Fairchild, of Oberlin, recently preached in a Presbyterian church in Cleveland. According to Prof. Swing, the sermon "assigns to paradise all who do right," even though they "may not believe in the inspiration of the Bible," and "may not be able to feel the truth of the common ideas about the atonement or the person and office of Christ," and "may not be certain that there is a heaven or a hell;" and even "if there be minds which cannot believe that there is a personal Deity, and if those minds are so willing that there should be such a Deity, and so love the eternal right as always to love it and teach it, why, this doing the right is what God and humanity want, and this atheist will pass to the Father's House." Prof. Swing says all these unbelievers "would have been consigned to perdition by all the religious ancestors of the Oberlin President;" yet that this sermon "seems to surpass all others seen by me, and coming from orthodox pulpits, in foreshadowing the theology of the near future." One would hardly suppose that the church which peaceably heard this declaration of the salvation of professed atheists, still keeps a "confession of faith" which teaches the damnation of infants.

So Dr. Boyd and his church have finally been disfellowshipped by the most of the Baptist clergy of St. Louis,—chiefly for inviting a Unitarian to the communion, and for once holding a joint service with the Jewish congregation who were furnishing them a church to worship in. How far Dr. Elliot had a right to "partake of the Lord's supper," we will not assume to say. But if the Baptists can have no "joint service with the Jews," they will have to change their customs much. From Sunday to Sunday the Baptists sing Jewish psalms as worship, and read Jewish writings as the very word of God; John the Baptist, however ardently he may have preached "close communion," was a Jew; and the New Testament takes special pains to prove that Jesus himself was another, and once declares that he said "salvation is of the Jews." If the Baptist church is going to be so nice about its fellowship with the Jews, it will have to straightway get itself a new Bible and God.

NATURAL RELIGION.

Religion is the adoration of the Good, the Beautiful and the True.

Morality also is devotion to the Good, the Beautiful and the True.

How, then, do they differ?

Religion is adoration of the Good, the Beautiful and the True, as actual and living in Being.

Morality is devotion to the Good, the Beautiful and the True, as the end to be attained unto in our own being.

Religion "*binds us back*" to the Source of our being.

Morality points forward to the proper aim and destiny of our being.

The Holy, Beautiful and True Being is called by the One Great Name: that name is God, the Supreme Holiness, Beauty and Truth.

We call him also our Father: "One God and Father of all, who is above all, and through all, and in us all."

All men, and all the dumb animals who are our fellow-beings, and whatsoever creature may exist anywhere—all "live and move and have their being" in him, and are his children.

There is only one religion: for religion is worship of the One Supreme True, Beautiful and Holy Being, whose name is God. If a saint pray, and a savage prostrate himself before a carved image or block of wood, both worship God, for there is none beside him who can be worshipped.

But there are many forms of religion, and these forms are called Historical Religions.

All historical religions contain truth, for all share in the one universal religion, and in that part they are true and everlasting.

All historical religions contain error, for all contain the notions of particular nations and times; in this part they are incomplete, or erroneous and transitory.

Buddhism, Parseeism, Judaism, Christianity, are examples of historical religions.

Buddhism is the historical religion which was begun in India by the teaching of the prophet Gotama Buddha.

Parseeism is the historical religion which was begun in Persia by the teaching of the prophet Zoroaster.

Judaism is the historical religion of the Jews, founded on the authority of the Hebrew prophets and teachers, chiefly on the traditions of the prophet Moses.

Christianity is the historical religion which was begun in Palestine by the teaching of the prophet Jesus.

Historical religions are preserved in the form of Books, called Sacred Books or Scriptures.

The Bible is the collection of the sacred books of the Jews and of the Christians.

The books of the Old Testament are the scriptures of Judaism.

The New Testament is a collection of the writings of the first Christians; and all the books of the Bible, both of the Old Testament and of the New Testament, are the Christian scriptures.

The Bible ought to be read with reverence, with care and with reason: reverently, because it holds great, beautiful and devout thoughts, uttered by holy men and prophets; carefully, because care and knowledge are needful in order to understand it; rationally, because reason is the light of the mind whereby to try all things and judge what is true.

The most sacred things in human companionship are Love and Duty.

Love is a deep and kind feeling of fraternity and fellowship with all creatures, as one family in the Fatherhood of God.

The sum of Duty is to confess all creatures and things to be what they are, and to behave toward them according to their nature.

We express the sense of duty by the word OUGHT, which we speak and understand because we are children of God.

We live, therefore, in this three-fold bond: unto our Father, in Religion; unto all creatures, in Love and in Duty. This is the sum of the whole matter. "What doth the Lord require of thee but to do justly, to love mercy, and to walk humbly with thy God?"

J. V. B.

HIC LABOR.

UNITY has sent forth the word that the "days of destruction are past," and the time for "construction" is at hand. Mr. Frothingham, in his farewell sermon, passes the word along the lines, in clear, decisive tones, "The reign of individualism is over; destructive methods have had their day. Parker, and Emerson, and Channing, and the Quakers preached individualism, and nobly they did their work." That work was in time and in place, —the logical outcome of the hour. It emphasized the *soul;* it lifted the man from beneath the wheels of the organization to a co-ordinate function therein. But the time has arrived for a new departure. "To-day, it seems to me," adds the preacher of the farewell discourse, "the last word of dogmatic individualism is spoken from this place." So that the watchwords of leadership henceforth, it appears, must be, "Construction," "Organization," "Upbuilding," and not demolition.

Nothing can be truer than such words. They are wisdom crystalized out of the atmosphere of the hour,—clear, crisp and unmistakable. But here comes in the difficulty, the *hoc opus* of the whole matter. The people to be "constructed" are people to be "*re*-constructed," and this is exactly what they *don't want.* "Organization" is a symbol of such scarlet hue—when waved in the faces of the great mass of "individuals"—as to provoke at once antagonistic impulses. They have fought their way out of organizations for the most part (or dropped out, as the case may be), and, like "Sambo's" conception of liberty, their main idea of religion is to be out of their former slavery. All their mental attitudes, habits and executive forces were created in destructive warfare. Any battle-cry to put down something, brings them to the front. There is a tremendous momentum of this old feeling yet unspent, and it will be a long time before the counter-feeling can be generated sufficient to overcome it, and move the disintegrated "individuals" to the peaceful work of organization, reconstruction, and the true upbuilding of religious man on the foundations of Reason, Righteousness and imperishable Hope. In all transition periods there is great waste and drift before the advance movement gets itself in hand and begins consciously to feel the strong *set* in the new direction. All intelligent workers for man, with faith in God, will bear these things in mind, and not lose patience or heart, for the victory will surely come. Not much dependence can be placed upon the great mass of disorganized material now drifting about loosely. It lacks cohesion; it dreads committal. Its generation must pass away, and a new generation be raised up with a new consciousness, broader vision, grander momentum, and a more majestic sweep in the onward movement, whereby religion shall be instituted as

trees and worlds are. To men who work with God and time, difficulties are not discouragements; they are only minus quantities to be cancelled on the way.

Meanwhile many will fall back from sheer impotence, into the old maternal arms which, perchance, they unwisely spurned, and will sleep beneath the household benediction. Many, weary with outward strife, but having found the great peace-chord for themselves, will retire to the holy of holies, and sing of what only they and the Infinite can hear; while multitudes of others will live on, and drift on, and die, and make no sign.

Meanwhile, too, light and liberty shall silently work out the old organizations, bigotries will soften, charities will more and more leaven the lump, and a diviner gospel generate itself in existing organizations. But whether the old body shall be raised up, enlarged and animated by a new soul, or the supernal life shall put on a new body, we care not to inquire. The graveyard is to be traversed and conquered in either case; only what is immortal can do this. The conquering march through the land of silence and negation, gathers from it no allies; they are to be created. *Hic labor.* J. L. D.

LIBERALISM IN RELIGION.

W. F. ALLEN.

Cardinal Newman's recent attack upon "Liberalism in Religion," as the enemy he has fought for fifty years and means to fight for the rest of his life, is one of those utterances which set people to thinking, and which serve almost as an epoch in the progress of thought. And nothing is healthier or more promising for liberals in thought than so frank an expression of antagonism as this. A serious and complete defence of Liberal Thought is not to be undertaken hastily and without due preparation: I wish merely to call attention to two expressions of Cardinal Newman's, which, in a person of less sincerity and uprightness of mind, might be called gross misrepresentations. Every writer may make his own definitions; but if he is a controversialist, he will find it to his advantage to take the position of his antagonists, as defined by themselves, not as he himself chooses to define it. Otherwise he may find that he is fighting a man of straw; he will win applause from his own followers, but will have very little effect on his opponents. This, it seems to me, is the case with Cardinal Newman's definition of Liberalism in Religion.

"Liberalism in Religion," says Cardinal Newman, "is the doctrine that there is no positive truth in religion, but that one creed is as good as another." This is Cardinal Newman's definition, not ours. We Liberals do not say that there is no positive truth in religion, but that there is no *positive assurance of the truth.* Most certainly, the doctrines of religion are either true or false; either the death of Christ redeemed the world, or it did not; either Mohammed was a true prophet or he was not; either there is a future life or there is not. What we hold is, that the human powers are inadequate to determine absolutely whether certain doctrines are true or not; and that this is so is *proved* by the fact that men of equal honesty and intellectual ability differ so widely upon them: the whole history of human thought shows that it is impossible to obtain upon these subjects a verity like that which we have in regard to the facts of history or the laws of natural science.

Again: who says that "one creed is as good as another?" Certainly not Liberals: for Truth is the element of value, and the creed that is true is the best—could we only *know* what creed that is. Even as it is, in all the uncertain groping of the human intellect, the truth that each man holds, *the portion of absolute truth that he sees,* is a priceless possession to him. What we maintain is, that the possession is a purely personal one; that, in the fallibility of the human intellect, our apprehension of truth is at least incomplete, and that no man has a right to set himself up as judge over another, in regard to it. Its value lies between a man and his Maker, and other men have nothing whatever to do with it. What mankind needs more than anything else to learn, is that so long as a man does his duty by you, his creed is of no more concern to you than the color of his hair, or his taste in music.

But, we are told, the danger lies just here; we have no guarantee that the man whose belief is wrong will do his duty by you. *Have we any guarantee for the man whose belief is right?* We may think that we discern certain forces by which the man who does not hold our faith will certainly be carried astray in the end. How do we know that he may not see, or think he sees, similar tendencies in our faith—which is infidelity to him? The Calvinist says that if he believed that all men would be saved, he should have no inducements to virtue; the Universalist answers that if he believed that his salvation depended not upon his own conduct, but upon the arbitrary election of God in the merits of Christ, he should have no inducements to virtue. There is no greater fallacy, and no more fruitful source of mischief, than the disposition to pro-

nounce judgment upon a force of belief *which one sees only from the outside*, and declare that it must lead to immorality. *Obsta principiis;* watch tendencies, be on your guard against the least approach of evil—*in yourself.* In others you cannot do it, but must be content to watch their conduct; "by their fruits ye shall know them." Or will Cardinal Newman say that Alexander VI., the infallible Pope, was a better man than the heretic Savonarola, whom he burned?

THE RELIGION OF THE MAJORITY;
OR,
THE PRICE OF POPULARITY.

A Discourse delivered before the Illinois Fraternity of Liberal Religious Societies, at Geneva, Illinois, October 8th, 1879,

BY JENKIN LLOYD JONES.

Blessed are ye when men shall revile you, and shall say all manner of evil against you falsely for my sake.

Rejoice and be exceeding glad; for great is your reward in heaven, for so persecuted they the prophets which were before you.—*Matt.* v.: 11, 12.

I have often thought that one of the most vital prayers found in literature, is that in which poor Robert Burns, half in jest, struck off at the expense of the poor lady who thought "hersel' sae fine":

"O wad some pow'r the giftie gie us
To see oursel's as ithers see us!
It wad frae monie a blunder free us,
And foolish notion;
What airs in dress an' gait wad lea'e us,
And ev'n devotion!"

This is a prayer as wholesome to communities as it is to individuals. By it, the dignity of our thoughts as well as of our dress might well be tested. By such a test, how superficial are the standards of a popular religion? how cheap the distinctions upon which the majority bases its claim for religious superiority? When we reflect upon what trifling things theological disputations do rest, we see how shallow is the claim of numbers. Take, for instance, this great theological sin of "denying Jesus," to use the cant phrase of the sects. It is generally simply a failure on the part of the theological sinner to read in the prescribed way the first chapters of Matthew, or some grave doubts of the real meaning of the first two chapters of Luke, whether they are to be taken as eastern allegory, oriental poetry, or as prosaic history. That story of visible angels in the cloud, the wandering star coming a convenient route and speed to Bethlehem, stopping in such a definite spot over the little village that the Magi could know just which stable they were to enter. Or the grounds of still graver heresy, based upon the way you read the first fourteen verses of John. If, as an intelligent scholar, you discover in these verses some scraps of mystic philosophy representing the prevalent platonic thought of the day, instead of accepting them as pressed brick fresh from the theological kilns of heaven, bringing to you the revealed dogma of the trinity, you are indeed unworthy religious fellowship or confidence. The great sin against Jesus, for which you are ostracised from the communion of the churches of the West, for which we are denied the fellowship of our brother clergy, consists in our failure to understand the theological rule of three, which reverses nature's rule of three, making three one and one three.

The grave sins which are so bad that they compel good men to withhold their confidence from the sinner, are committed when the intellect, in its integrity, fails to utter, with full resonance, certain articles of the creed. Now, to the thoughtful, I say these distinctions are very trivial, and, could the great multitude who stand by them so loyally "see themselves as others see them," they would feel much ashamed of their trifling, making such secondary and remote things essential, to the neglect of the great essentials that lie in the very foreground of Bible and life.

Now, infidelity to the Golden Rule, for instance, would seem to be a heresy well worthy the powder of church deacons and elders. Such a heretic might be game which they would do well to hunt down. Indeed, there is a venerable document, a creed of the ancient Fathers, known as the Ten Commandments, which might well be insisted upon as a test of orthodoxy; and in such insistency orthodoxy would find new dignity. There is a skepticism concerning the practical wisdom of the good Samaritan which might receive more attention than it does. It ought to be a graver offence than that skepticism which troubles so many ecclesiastics now-a-days, concerning Joshua's power to persuade the Almighty to give him an extension of daylight, for the successful butchery of his enemies, or even a skepticism as to whether Jesus could curse a fig-tree, or turn water into wine.

As we meditate upon these things in the freedom of our own closet, it would seem that there are several precepts in the New Testament which ought to commend themselves to our creed-builders, if they are going to make a crucial test of orthodoxy, texts which ought at least to stand alongside of the first verses of John and that other text, which scholars are now well agreed is spurious, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." In this test of orthodoxy, common-sense asks, Why not include the scripture, which says, "Why of yourselves judge ye not what is right?" "Prove all things; hold fast that which is good;" "Not every one that saith unto me, Lord, Lord, but he that doeth the will of my Father which is in heaven;" "Let us consider one another, to provoke unto love and to good works;" "And finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things." Such sentences would seem to be more fitting for our creeds than the dogmas which crowd so many of them, when we think of it by ourselves. Even yet, we have not reached the greatest utterances of the Nazarene—they that stand like golden pillars at the very portico of the gospel. The written creeds of the majority have no use for their language, and the popular religion is often too busy with other things to insist much

upon their spirit; yet the individual heart and conscience does not hesitate to recognize in them the supreme things in religion. I refer to that opening Psalm with which the greatest preacher introduced the greatest of sermons, the priceless necklace of the soul—the Beatitudes—each of which suggests sermons to the preacher, poems to the poet, and volumes of wisdom to the philosopher. Could we but have the historic sense strong enough to transport ourselves to that far-off time and land, when and where they were uttered, we might realize how searching, how radical must have sounded those ringing sentences, falling on ears hardened to the meaningless repetition of the commonplaces of the common religion. 'Twas on the mountain-side that he opened his mouth and taught them these things. This means that religion has, for a few moments, slipped the fetters of conventionalism. Piety has escaped from the prison-home of temple and synagogue, and is airing itself. It means that the high-priest of religion is there talking, without the toggery of breast-plates or vestments—preaching without the nasal accents of the Sabbath. He is talking to the crowd, for that is what it was. What was he saying to them? Was he preaching to them the religion of the majority? Hardly, I think, else he would have told them—

1. What they had heard before; or,
2. What they wanted to hear; or,
3. That which would make them feel contented with themselves.

These three elements must always more or less clearly enter into the religion of the majority. People of small musical culture, like only old tunes; so people of small religious nature are fond only of familiar phrases. They call for the old, old story. A new strain disturbs them. A fresh thought hurts them. A suggestion that there may be a new version of the old Bible, with fresh meaning and larger interpretation, pains them.

Then the majority want their own thoughts, not another's. They ask of the preacher just what they ask of the tailor and dress-maker, viz: to fit their own goods upon their own forms. They allow these drapers to dictate the trimming, and expect of them to cut according to fashion; farther than that the popular preacher, no more than the popular tailor or dress-maker, cannot be allowed to go with impunity.

Once again—I think that as the throng slowly dispersed down that hill-slope, after listening to the great sermon, they were hardly prepared to vote for that kind of religion. They could not go away feeling that they had "got religion," as the phrase goes, but rather that they were a good ways from it. They could not have laid the sweet unction to their souls, as many have since, that their names were safely registered in the book of life. They began to realize that religion was no such comfortable mantle as they had supposed. You can't get a new suit of clothes in an hour unless you buy it ready-made, and then the chances are that it will neither fit nor wear well; and you cannot get a new heart suddenly, unless you get it in the same way and on the same conditions. Those opening sentences must have fallen like lead on the frivolous in the crowd, if they half understood their meaning. They went up there proud in sense of a chosen lineage, a noble ancestry. He rebuked them by promising happiness to the poor in spirit. They went up confident and hopeful. Only to the wise, who felt their own degradation, did he promise peace. Boastfully they demanded territory—the meek possessed the earth. They were satisfied with what they were—only those who hungered and thirsted could be filled. Vindictive in their spirit, he reminded them that only the merciful could expect mercy. Ever clamorous for a vision of Jehovah, he startled them with the statement that the pure in heart was the indispensable condition of vision. They wanted a military leader. Only the peace-makers are children of God. They counted the Roman yoke a disgrace, the crowning evil of their lives; but he tells them, this is the prophets' lot; persecution is the true man's credentials. This Sermon on the Mount is still an unwelcome document, when properly interpreted. I have not the slightest doubt, were Jesus to come again, using, as I am sure he would, other than the stock phrases of conventional piety, speaking out of a throbbing heart on the living issues of to-day, flavoring his sentences with America and not Palestine, he would find no popular synagogue to welcome him, no organized orthodoxy to support him, but few priests of the order of Aaron or of the house of Levi, would step down from their pulpits that he might ascend; but rather, I suspect, if he spoke under shelter at all, he must, like his disciple Garrison, climb a secular stage or heretical platform. His Beatitudes would yet sound like the vague rhapsodies of a dreamer, and be promptly voted impracticable.

Perhaps the hardest of them all would be the last one, which accepts unpopularity as one of the conditions of the beatific life. This is something very hard to realize. How many there are who refuse to accept the higher joys at any such a price, and deliberately refuse to pay this price of manhood; they can't accept the first condition of real womanhood. They refuse righteousness if it brings persecution, and make serious obeisance to the cowardly proverb, "Better out of the world than out of the fashion;" and so they consent to be out of the world of living thought—out of the world of moving intelligence—out of the world of growth and expansion—only so that they may be popular, and wear the brand which the master of the crowd may choose to put upon them, though it may be the blankness of stupidity written upon their foreheads or the rouge of insidious indulgence painted upon the cheek. Elder Finney used to say that most men would prefer to go to hell with the crowd than to go to heaven with the few, and it is true that thousands do pass the hell-gates of insincerity and mental indolence in order to stay with the crowd. They put out the fires of the soul that they may the better warm themselves with the heated air of a crowded room. How many who call themselves followers of Jesus, even undertake to

discover truth by counting noses and seek to establish their credentials by statistics. They who profess to be ministers of the one true gospel speak tauntingly of earnest souls and noble thinkers, if perchance they speak to small audiences—as if a crowded house was evidence of truth. Did Jesus so regard it? You can scarcely read a page of a denominational paper without stumbling upon this plea of respectability that comes from numbers. Orthodoxy is always a creature of the majority, and changes as majorities change. Popularly speaking, Tennyson is right when he says—.

"For in this windy world,
What's up is faith; what's down is heresy."

During the short period when Arius was pope, Unitarianism was Catholic orthodoxy; but the next council, that deposed Arius and elevated Athanasius, made Trinitarianism orthodox evermore in the Catholic church. The crowd will always vote themselves right, but truth lives on independent of numbers. Unchanging and unchanged, she rides forever, undisturbed by the hurrahs of the throng, in the bosom of the eternal God; and it is with him and the few, the very few, of his children, who best understand him, that the great truth of any age is to be found.

The Methodists once were honored in being called "Barn-worshippers"—now they fling the Annual of the Book Concern in your face as evidence of their divine value. But the servant-girl knows enough to discover the pettiness of their claim; for, let them roll their figures upon their tongue as they please, their battalions shrivel into a squad when compared with the great Romish regiment; but Romanism sinks into a doubt when we see how far ahead the Greek church runs at the Christian poles, and Christianity itself, though nineteen centuries old, is voted a heresy and a lie at the world's convention. Buddhism is the orthodoxy of humanity. It outvotes Christianity two to one. And still people wonder why this doctrine or that, if true, is not more popular. May the fault not be that of the masses rather than the principle? The Eternal reveals himself not at parades, but in closets. Ask not, "What of the enemy?" of the sleeping army snoring in their tents, but rather of the sleepless picket walking his beat on the outpost.

The religion of the majority deals with what men have heard, with what men expect to hear, and appeals to the complacencies of humanity; but the religion of truth, the ministry of God brings to men new oracles, forces upon them unwelcome truths, and disturbs the complacent sleeper in the camp. It fires the alarm at the outpost; it beats the long roll; it re-forms the hurrying line, and gives the command, "Forward!"

In all this I mean no disrespect to the majority. Numbers do challenge our admiration, whether it be the countless fishes that swim in great schools along the shores, or the acres of grasshoppers that overshadow our western plains, or the steady tramp of marching armies. There is strength in numbers, and we are glad if possible to be counted on their side. There is a kind of courage and faith generated in a crowd. There is a manward instinct that leads us in our weakness to lean upon each other. I believe in closed ranks; I believe in the moral strength that comes from human approbation, but let it not be bought at too great a sacrifice. Let us not sink the man in the mass. The unit is the basis of all mathematics, so is it the primal factor in all ethics. I believe in the voter more than in the soldier, for the ballot hints at an individuality which the bayonet overshadows. Let not the manward gravitation so swerve us out of our orbit that it will overlay the God-attraction in our life. The love of popularity is a centrifugal force which, if not checked, will lead us out of our God-appointed orbit. It will immolate us as it has immolated thousands, under the crushing wheels of the great Juggernaut of modern society—"Public Opinion." Let us be warned of this danger by the quaint saying of Joel Barlow, poet of the Revolution: "We never hear of a man committing suicide for want of a loaf of bread, but it is often done for want of a coach." Says Smiles:

"Men will descend to immortality rather than descend in apparent rank; they will yield to dishonesty rather than yield up the mock applause and hollow respect of that big fool, 'the world.'

* * * * * *

"To be 'respectable,' what is not sacrificed? Peace, honesty, truth, virtue—all to keep up appearances. We must torment and enslave ourselves because we must extort 'the world's' applause, or at least obtain 'the world's' good opinion.

* * * * * *

"Vain men will give up their lives rather than their class notions of respectability. They will cut the thread of existence rather than cut fashionable life."

This religion of the majority has its disadvantages. Large bodies move slowly; you must take short steps in a crowd. There is great waste of energy in moving with too great a baggage train. It is estimated that the infantry service throws away a man's weight in lead in order to kill him. The sharp-shooter picks his man with every bullet. The infantry-man is lost in the line, the sharp-shooter preserves his individuality—hence the difference. May we not sacrifice growth and usefulness for the sake of an uniform? Let us not load our limbs with a ball and chain, marked, "What will the people say?" Rather may we remember with Lowell, that—

"Truth's forever on the scaffold,
Error ever on the throne;
But the scaffold sways the future,
And behind the dim unknown
Standeth God within the shadows,
Keeping watch above his own."

With Fred. Douglass, that "One with God is a majority;" or with the old Druid, take for our motto, "The Truth against the World." With this standard we will love with the poet to—

"Honor the man who is willing to risk
Half his present repute for the freedom to think;
And once having thought, be his cause strong or weak
Will risk t' other half for the freedom to speak;
Caring nothing for the scorn the mob has in store,
Be that mob the upper ten thousand, or lower."

Would you seek truth by outside methods? Count not majorities, but follow that golden thread of the minority until we reach what Carlyle calls "the golden minority of one," and we are willing with Bartol to "glorify the thin house," and understand with Emerson that "all institutions are but the lengthened shadows of some great man," and say with Robertson—

"I would rather live solitary on the most desolate crag—shivering, with all the warm wraps of falsehood stripped off, gazing after unfound truth—where bird doth not find bush, nor insect wing flit over the herbless granite—than sit comfortably on more inhabited spots, where others are warm in a faith which is true to them, but which is false to me."

If religion does anything for us, may it individualize us, make one of each of us. Better be a living heretic than a dead orthodox. I'd rather be a despised skeptic all aglow with earnestness, than a petted believer in all the creeds, daubed with all the honors that a popular vote may bring, blinking my eyes like an owl to keep out the sunlight of God.

One last important consideration. The religion which the majority vote for, is never the religion the majority most profoundly respect. At a popular vote, in religion as in politics, people deal with the available, not with the ideal. But once since the day of John Quincy Adams have the American people sent to the chair of State their best-loved man—that was Abraham Lincoln in his second term. I notice that the most conservative orthodox minister learns in his study to light his torch at the fire of Emerson, Channing and Parker. Public opinion is the wind that lashes the waves now high, now low, now here, now there, but truth is the moon that bends the ocean and compels it to kneel devoutly before it. The world—aye, the majority—do love those whom they persecute for righteousness sake. The prophetic souls who have stood alone undaunted by the breath of scorn, have been those the majority have revered, though they voted against them—Wesley, Luther, Buddha and Socrates. In Judea, nineteen hundred years ago, could the ballot have been taken secretly, each voter entering the sacred chamber where the ballot-box lay in the dark, I suspect that the name that would have received an overwhelming majority would be none other than Jesus the Nazarene, who a few weeks after was crucified; for, as often since that day, his bitterest opponent was compelled to confess that the heart could not refuse to love the dangerous man.

Let me be understood. I glorify only those who stand apart from the crowd, because they are *above* them, not *beneath* them. Let us honor only those who are persecuted *for righteousness sake;* those called upon to suffer all manner of evil for the *sake of the anointed of God;* they who will not buy respectability at the counter of dullness, nor pay for it in the coin of unbelieving conformity. I would only be warned of those who purchase a popularity that is, as Smiles says, "perfectly respectable and yet altogether despicable." Far be it from me to say that a man must needs be odious in order to attain to the respectability of God's chosen ones; but there is a constant temptation in our lives to dilute the truth in order to make it palatable. It is for us to insist on solid diet in this direction. Because I love and believe in the masses, do I refuse to court their suffrage. Let me know the joy of working for them as Channing did in the solemn earnestness of his isolated study. Let me have the fellow-feeling for them which the recluse, Charles Lamb, felt for the tides of life that swept by him on the streets of London, melting him into tears of sympathy with them. In thus losing the majority vote of the moment we gain a place in the majorities of Eternity. Daniel Webster, who for popularity stooped to plead for a wrong, is already sinking into forgetfulness. Lloyd Garrison, the journeyman printer, enlisting in an unwelcome crusade against a great evil, with a few type and an old press for fellow-laborers, is already enrolled among the immortals.

Such thoughts as these ought to enable us to say to the unreasoning majority that at any time would out upon God's truth entrusted to a minority, what Giordano Bruno said to the court that passed his death sentence: "It is of greater concern to you who dare pass this judgment, than it is for me to receive it."

A GRAND OLD WORD.

BY JOSEPH MAY.

Extracts from a sermon in the Philadelphia Evening Bulletin.

It is a great pity the trail of cant has passed over some of the best of words, and made them so nauseous by its defilements that men can no longer abide them, and, so powerful is language—even lose their respect for, or come to distrust and hate the things they stood for. Nothing is more vital than language. For mere practical uses you can coin technical terms (yet this out of the remnants of dead languages). But you cannot easily create a new word; and a profound one, once sullied, is apt to be lost forever. Those delightful books of Dean Trench furnish many illustrations to show how the degradation of language marks accompanying degradation of thought and character. It was a gross and licentious age, in which valor, which was the manly glory of the ancient Roman, and purity, which has always been the glory of woman, had both departed, that the Italian word "*virtu*" sank down to the level of bric-a-brac. It was in the same age that the name of Rome's greatest orator came to mean a *valet-de-place*,—"cicerone."

Perhaps it is a sign of good in men—certainly it is a mark of its own intrinsic force and dignity—that the grand word, RIGHTEOUSNESS, has never been so damaged and soiled as have been some of these others. It is said you cannot insult a gentleman; so there are some words so inherently noble that they cannot be put to base uses, or lowered by unworthy associations, or belittled by disparaging qualifications. As "pious" has been soiled, so even the word "honest" has been trifled with and hurt in more than one language. But "righteous" appears to be proof against debasement. You cannot easily twist it, or defile it, or lower it. You

cannot readily attach a cheap qualifier to it. Even in the phrase, "mere morality," the adjective certainly undermines the substantive. But he who should try to talk of "mere righteousness," would expose himself to an instantaneous and ruinous recoil of significance, boomerang fashion, upon his own character.

So the old Saxon word has come down to us uncorroded, unshaken, through all the chances to which it has been exposed throughout the history of our language—like the man it describes—to whom, only, the poet's words justly apply:

"For him nor moves the proud world's random mock,
Nor all calamity's hugest waves confound;
Who seems a promontory of rock,
That, compassed round with turbulent sound,
In middle-ocean meets the surging shock,
Tempest-buffeted, citadel crowned."

Mere Will was not worthy of such an apostrophe as this. Only righteousness has in it such firmness and fixity. Will has been overthrown a thousand times in history. It always is overthrown when it puts itself in opposition to the great swing and curent of providential designs. He who can withstand the world must have God for his backer. And so only righteousness has finally proved itself the impregnable tower.

There is another token of the word's unassailable dignity—alas! I fear it is a witness also to our own unworthiness!—in its never having come into common usage. I believe I am right as to that. If it ever was commonly used it was long ago dropped. There has not been room or demand for it. The thing has not been often enough realized, which alone it will permit itself to describe. It has remained an ideal; and so you seldom find the word, except in Scripture. Perhaps this is because it was an ideal we could not quite endure; but rather, I think, because the thing is so intensely practical. It makes such definite demands on men. If realized at all, it must be realized right down on the daily level of life, before the eyes of men, amidst the world's actual concerns, in business, society, politics, family life, and cannot be compounded with or qualified away. It will not endure to remain an abstraction. It will not be passive. He only that worketh righteousness is righteous, and he that is righteous must be working all the time. Herein it differs a little from some other good and noble things. You can feel, I think, that righteous means still more than upright. Righteousness is somewhat deeper and more searching than goodness; the word is more robust in its Saxon strength than the corresponding Latin word which we do often use—rectitude. Righteousness is more than honesty, more than purity, more than will, courage, fidelity, honor. In fact—and here is the final greatness of the word—it is more than either of these, because it takes them all up and includes them, and then, as I say, brings them all right down from abstractness and inaction into practical application to the concerns of life. The righteous man is upright, he is pure, he is true, he is religious, he is pious (even these are included), and then he is ready, active diligent, and with all must be bold, resolute, full of purpose, full of will, and yet unselfish, humble, meek, gentle, patient and kind. I hardly dare to analyze him; study his likeness in Scripture, and you will find he is all these things and a great many more, which I am passing by.

But as there is sometimes in men and women, above all you can catch and describe, a subtile something—a grace, a presence, a carriage, full of meaning and effect, which reveals the queen in her walk, and makes you feel a man to be a gentleman as you merely pass him in the street; so, often, in words there is a flavor, which is a sure token of quality, and sometimes a chief element in the force. Thus "Righteousness," above all it distinctly signifies, has a certain indefinable *virility* about it; a manliness, almost a masculinity, which commands homage. It calls up the man who can withstand in the evil day, and when he has done all can still stand, erect and dignified, no matter what is lost beside. A righteous man can never be contemptible. Though he fall he shall not be utterly cast down. I think righteousness is almost the only quality which is ascribed to God and to man with exact parity of force and meaning.

But, in particular, observe that what righteousness thus implies, and what is most important to note in it, is this, Earnestness, moral fervor; a quality which lingers, suggested in the only common usage which remains, when we speak of "righteous indignation," for example. Righteousness is fervid, I say, and earnest. It is warm, active, alert—almost aggressive. It is as a knight-errant among the virtues. Righteousness is not only the contrary to wickedness, it is the enemy of wickedness. It exists not to be, merely, but to make the world better. It is fruitful, beneficent, propagandist. The righteous man believes in the right, not merely as a good thing for himself, to keep him in a safe path, which shall lead him to Paradise, but as very health to his soul. He delights in it as the bird in the air, or the fish in the water. It is not merely law to be borne and obeyed—it is life to be won, and to be carried to others. The righteous man "is glad in the Lord." He "rejoiceth and worketh righteousness." I have seen many good men. Once or twice in my life I have seen a righteous man, and always he was awake and at work—simple, busy, practical, but full of zeal and glow; unselfish and modest, perhaps, but, as Solomon says, "bold as a lion" to right wrongs, to redress injustice, and make the world better in small ways and great. I have seen such a one in repose, and he was gentle as a weaned lamb. I have seen him in his wrath, when the wicked withstood him, and he was terrible.

Mark especially that this positive, active, fervent quality is the distinctive element in righteousness, and is what elevates it above some of those weaker words and things I contrasted it with. A man may be negatively good, but he cannot be negatively righteous. One may be idly virtuous, but he cannot be idly righteous. He may be pious only in feeling, religious only in aim and intention. He may be moral, but cold; upright, but timid. Righteousness spurns all such vicious limitations. If

you are righteous you not only feel, not only desire and intend, but you are what you feel. You strive and battle for what you aim at. This is why I wish we could get back this good old word, or newly adopt it into common speech, and let its ring resound oftener in our ears.

It is the doctrine we precisely need to-day. When people have got along to a certain point (about where you and I are), the thing they chiefly need is, not to *know* what is right; not to be made to feel right, passively and all to themselves; but to be stimulated and guided to action—to have their feelings kindled from mere sentiment into active zeal. We need not so much to be helped to distinguish right from wrong when we see it, as to be fired by the contrasts of good and evil; of the world as it is and the world as it might be; of ourselves as we are and ourselves as we might be. The virtue which is only recognition of what is true and right, is merely a look down the path. We want something to make us restless and resolved to hurry forward in it, pressing toward the mark of our summons from on high. We want incentives, motives, new ideals of what we ought to be. We want to get beyond the mere first principles of goodness, the child's alphabet of duty—the knowledge that we ought to tell the truth, give good measure, pay our debts and abstain from theft, murder and other sins—and go on to perfection—a word elsewhere, I think, rendered "righteousness"—and meaning the total consecration of ourselves to active service of the right. It is time for us to bear much fruit. The time for leaves is past. There is an age when what we need is to be learning the principles, and then milk may do for us. But now we are men; and we should put away childish and callow virtues. We should long now for strong meat, that may put warmth and strength into us, and nerve us for the prosecution of a real life. He who lives on milk, says the Apostle, does not know what righteousness means. So be sure that we who have inherited the accumulations of truth for eighteen Christian centuries, ought to know that virtue for us cannot be the mere avoidance of evil or any mere personal qualities; but some form of Christly service of mankind, according to our genius and opportunity. It must mean not vision, but zeal; not being, but doing. God expects usury, remember; not mere repayment of the capital he endows us with. We shall receive a rather harsh verdict (if we may trust Jesus), when, having had no end of powers entrusted to us, we reach heaven's gates with hands only clean and not full.

One of the good signs of the times is the "Co-operative Colony Aid Association" of New York, whose object is "to promote the better distribution of labor in our country, and relieve our overcrowded cities by stimulating and guiding a movement to agricultural life and the industries connected therewith." It aims to make the labor of the farm and the expense of tools lighter by co-operation; and to cluster the houses in villages, where, instead of the usual dreary isolation of the farm, shall be social life, cheer and culture. Certainly no movement could be better than this, which seeks to make the necessary farm-life easier and pleasanter, and by thus attracting and keeping the unemployed out of the crowded cities, to relieve and prevent hard times. The Association publishes, at 1455 Broadway, a valuable monthly paper called *The Worker*.

MATERIALISM AND CRIME.

The article in a recent number of the New York *Evening Post*, asserting that so-called infidelity and materialism lead to crime, has called out emphatic protest from various writers. Among others is one in the *Index*, from B. F. Underwood, from which we quote the following:

"Whoever has read the daily papers the past ten years knows that nearly all the murderers that have been executed in this country during the time have avowed belief in the Christian religion, and died expecting pardon through the great bankrupt salvation-scheme called the atonement. The letters and papers left by them, as well as their dying words, show that they lived, not with the materialistic belief that cause and effect are invariably linked together, and that it is impossible to escape the consequences of our acts, but under the influence of the demoralizing doctrine that the effects of a life of immorality and crime can be washed away by the blood of a crucified Saviour, and that, while a Humboldt, an Emerson, a Parker, a George Eliot, a Harriet Martineau, are likely to be dammed for their unbelief, the red-handed murderer, if he 'make his peace with God' before dying, is sure to have a crown of glory and to be forever with the Lord. All the reports and statistics to which I have had access show that the great majority of criminals in our prisons and penitentiaries are from the Orthodox denominations. The number marked atheist, unbeliever, or freethinker is exceedingly small. The drunkards, prostitutes and thieves who constitute the majority of offenders that figures in the police courts of our large cities are not materialists or infidels, but almost invariably believers in the Bible and Christianity, and persons whose indignation would be excited by a denial of the authority of the Bible or the efficacy of Christ's blood to redeem men from sin.

"If observation, experience and history teach anything clearly and unmistakably, it is that the strongest and most intense faith in religious dogmas may coexist with the grossest immorality. We see it exemplified in the lives of men to-day. It has been so in the past. 'A wager might be laid,' says Mommsen in his *History of Rome*, 'that the more lax any woman was, the more piously she worshipped Isis.' Corinth of antiquity was as full of religion as of vice. The Byzantine Empire under Christianity existed nearly eleven centuries. Faith abounded and materialism was unknown. Yet of that empire, Lecky says, 'The universal verdict of history is that it constitutes, without a single exception, the most thoroughly base and despicable form that civilization has yet assumed.' 'There has been no other enduring civilization so absolutely destitute of all the forms and elements of greatness, and none to which the epithet *mean* may be so emphatically applied. The Byzantine Empire was pre-eminently the age of treachery. Its vices were the vices of men who ceased to be brave without learning to be virtuous. Without patriotism, without the fruition or desire of liberty after the first paroxysm of religious agitation, without genius or intellectual activity, slaves and willing slaves in both their actions and their thoughts, immersed in sensuality and the most frivolous

pleasures, the people only emerged from their listlessness when some theological subtlety, or some rivalry in the chariot races, stimulated them into frantic riots. . . . Constantinople sank beneath the Crescent, its inhabitants wrangling about theological differences to the very moment of their fall.'

"The advancement of the world morally, as well as intellectually, has corresponded, not with the belief in theological dogmas, but with the increase of scepticism,—which is the precursor of reform and the handmaid of progress,—with the decay of theology and the diffusion of scientific knowledge. The most advanced nations of Christendom are the most 'infidel' nations, such as England, Germany, France, and the United States. Where there is the least scepticism and the most unquestioning faith, there is the least enlightenment, culture, and true morality. 'The simple piety of our grandfathers' is still much applauded by writers like the editor of the *Post;* but it was chiefly a mixture of ignorance, intolerance, selfishness, and religious zeal. It encouraged slavery and the slave trade, advertised the sale of negroes with New England rum, cheated and defrauded the Indians, imprisoned and banished Quakers, whipped women, repressed independent thought, and made and enforced laws among the most despotic and damnable that ever cursed any country or people. It is not denied that the men who did these things had sterling qualities, but they were not the result of their 'simple piety,' nor were their distorted ideas of right and duty, or the wrongs and cruelties they perpetrated, 'due to the growth of materialism, or what is termed infidelity.'

"In periods of rapid transition from one political system or religious belief to another, there is liable to be, temporarily, more or less disturbance of the general order of society, due not necessarily to the influence of the newly adopted principles, but more likely to the inability of the mind to adjust itself, at once, to changes involving the abolition of forms or the surrender of doctrines which had been long associated in the popular mind with conceptions of right and propriety. The cession of a portion of France to the Protestants was followed by irregularities and excesses, to which Catholics of that day referred as evidence of the mischievous tendency of the teachings of the Reformers, with quite as much justice as some Protestant writers of to-day attempt to explain the increase of crime by ascribing it to the influence of freedom of thought in religious matters.

"Some of the real causes which have led to an increase of crime the past few years are not difficult to see; but the pious editor of the *Post*, in his eagerness to make a point against 'materialism, or what is termed infidelity,' passes them all by, and finds the chief reasons to be religious disbelief in general and atheism in particular! To his attention the following extract from Max Miller is respectfully commended: 'As to atheistic religions, they might seem to be perfectly impossible; and yet the fact cannot be disputed away, that the religion of Buddha was from the beginning purely atheistic. The idea of the Godhead, after it had been degraded by endless mythological absurdities which struck and repelled the heart of Buddha, was, for a time at least, entirely expelled from the sanctuary of the human mind, *and the highest morality that was ever taught before the rise of Christianity was taught by men with whom the gods had becom mere phantoms, and who had no altars, not even an altar to the unknown God.*' "

The *Alliance* has no more patience with revival methods than this: "The scenes that were enacted at the Desplaines camp meeting in the presence and under the direction of Presiding Elder Willing, were a disgrace to the Methodist denomination. A revivalist by the name of Harrison, by the exercise of his exceptional magnetic powers, made the whole congregation wild with a religious excitement that will surely be succeeded by a reaction. An inmate of an insane asylum, in a lately published book, says he is 'no believer in explosive pentecosts,' and we fear he is less insane than were many of that howling crowd of Christians on Friday night. It were well for leaders in such scenes to stop to inquire how much the Spirit of God and how much sexual passion has to do with them. The revivalist is described as working by passing his hands lovingly down the backs of the penitents, but our experience leads us to believe that religion should be put into a man through his head, and not through his back. You cannot rub religion into a penitent, like liniment, and have it go more than skin deep." The *Interior* (Presbyterian) says of the same meeting: "Harrison raises an emotional bedlam and drives it forward, roaring and headlong, to the wildest extravagances of which the material which he has in hand is capable. Surprise has been expressed that those who have the Desplaines camp-meeting in charge should admit such a person to the leadership. Mr. Harrison claims that he has already saved twelve thousand souls! There is not only no good in the performances of such men, but a great deal of positive evil. It is a monstrous caricature of the Christian religion, and brings the most holy and solemn act of the soul into public contempt. Those who are misled into emotional excesses of the kind very soon react, and are apt to hold all religion in contempt. Among the very lowest in point of intelligence these orgies are regarded as true religion, and a periodical furor of the kind stands them in stead for both piety and morality. We are quite sure that our Methodist friends will not give Mr. Harrison another such opportunity anywhere in this region."

Keshub Chunder Sen, minister of the Brahma Somaj of India, concludes an address at Calcutta, as follows: "Thus pantheism and mysticism, science and positivism, are with me. Pantheism and mysticism are things of Asia; while positivism and all the sciences of the day are from Europe. My church is an Asiatic church. I am in my very bones and blood, in the very constitution of my soul, essentially an Asiatic. As an Asiatic, I would encourage and vindicate devotion to the extent of mystic communions. But if I am mystical, am I not practical too? I am practical as an Englishman. If I am Asiatic in devotion, I am a European in practical energy. My creed is not dreamy sentimentalism; not quietism; not imagination. My church is a vast European church, full of resolution, heroism, strength and vivacity. My church has in it all the elements of European practical life. It encourages education, social reformation, political education, the improvement of the women, the promotion of cheap journalism, the advancement of science and material prosperity. Like a mighty river, the stream of national devotion comes into my church from the Vedas and the Upanishads, the pantheistic books and mystic volumes of ancient India. None can, none should resist this torrent. But in my church warm devotion and practical enthusiasm are commingled. It is a wonder and a marvel that, in spite of civilization, there is so much spirituality growing up in the midst of young Bengal and young India. Take away this Brahmo Church, take

away this grand Theistic organization, and what is left? No spirituality. It is all secular education and material prosperity. Go where you will—to Bombay, to Madras, to Calcutta, to the Punjab, to Assam—and you will find numerous small temples like small lights glimmering here and there. When they gather their forces together and concentrate their light, all India shall be illuminated by a general and mighty blaze. This living faith is not contrary to the spirit of Christianity or Mohammedanism or Hinduism. It is religion pure and simple. It is the religion of love, the religion of the Living God. I see it flourishing everywhere. Daily it grows, with the aid of friends as well as enemies."

CORRESPONDENCE.

"We fail to find that place in the hearts of the people that is surely waiting *for the church of the future.*"—(Report of MRS. C. T. COLE.)

MR. EDITOR—It seems to me that we entirely mistake in all we say of the "*church of the future.*" Let the future take care of itself. "Sufficient unto the day is the evil thereof." There *is* a present—a living present—in which we are called to act, and all the church that is possible is the church of the *living present.* Let us find the church which satisfies the heart-yearnings of the men and women of this day, who ask for a communion better than what they have.

There is a large number of persons who want no church. That number is increasing who say the coming man will not go to church. Let us not work for the man of the twentieth century, but for the people of this fourth quarter of the nineteenth century. We have work enough on hand to dispel Second Advent delusions and the other delusions which wait upon supernatural answers to prayer.

S. S. HUNTING.

NOTES FROM THE FIELD.

J. LL. J.

ALGONA, IOWA.—Twenty-five miles across the country, for a Saturday evening lecture and Sunday morning service, leaves pleasant memories of a hopeful people and prophetic country.

LOWELL, MASS.—The Unitarian Society here celebrated its fiftieth anniversary recently. "It has a noble record of a good work well done. It evidently came not to be ministered unto, but to minister."

CAMBRIDGE, MASS.—The old Cambridge Society met a great loss when Rev. F. G. Peabody went away. A correspondent says: "Scarcely ever any one equaled him in ministering equally well to the widely different classes of an University town."

CONCORD, N. H.—The Unitarian society celebrated its Semi-Centennial on the 2nd of October, dedicating an elegant chapel and parlor with much rejoicing. Ralph Waldo Emerson was present as a benediction. This church, as our jotter says, was born not out of the pride of opinion, but from the conviction of God's love and man's worth; hence it stands as a monument of a people's highest duty and a mighty power.

CHICAGO, ILL.—There is no disposition on the part of bereaved "Unity Church" to take the advice of Job's wife—but they are up and at it. The fraternity has reorganized for its winter's work. The pulpit has been vigorously held for the last three Sundays by Bros. Simmons of Madison, Gordon of Milwaukee, and Fisher of Alton; and what is more, we are assured that by November 1st, Unity will "owe no man a cent."

JANESVILLE, WIS.—The minister of All-Souls has just completed a course of four Sunday evening lectures on the "Fundamental Principles of Liberal Religion:" 1. Salvation; 2. The Bible; 3. Jesus; 4. Affirmations of the Liberal Faith. These lectures were afterward printed in full in successive numbers of the local paper, creating a small tempest in a little teapot, which induced the seven Evangelical ministers of the town to join in the re-publication of the tenth chapter of Bushnell's Nature and Supernatural: "*that the character of Jesus forbids his possible classification with men.*" These lectures will be used in the Missionary work whenever desired, by addressing Jenk. Ll. Jones, Janesville.

MONTPELIER, VT.—Another octogenarian heard from: Rev. J. Edward Wright has reached what seems to be the fullness of years in the modern pastoral relation—ten years. The local paper gives suggestive hints to UNITY readers in the account of the anniversary. Here's a good text for our preachers from Peter: "*Yea, I think it meet, as long as I am in this tabernacle, to stir you up.*" If any of our lay readers think the average preacher has an easy time of it, the following figures may undeceive them. This quiet man has preached and lectured nearly a thousand times in ten years, six hundred and forty times in his own church, besides many brief addresses, attended two hundred and fifty funerals and solemnized one hundred and seventy-five marriages. The church has raised $26,000, $2,100 of which were spent for missionary work. Bro. Wright feels that the ministers of Montpelier have been caring more for their own petty interests than for the Kingdom of God, and asks his church to assume a share of the blame.

HUMBOLDT, IOWA.—A ride across the vast prairies in Western Iowa is always overwhelming. 'Tis hard to put in notes what tempts a lecture. We spent four days in and around this town; Spent one evening with its leading citizens at Prof. Earthman's; lectured Friday night and preached Sunday night to overflowing houses; walked around the foundations of the Unitarian Church that is to be; spent a day watching the workings of Humboldt College; interviewed both the friends and foes of the institution. As a result of this careful study, we came away rebuked for years of coldness and distrust toward this institution. Our heart warms strangely toward it. We are persuaded that it and its founders have been the victims of an unrighteous assault, provoked by religious, political and social jealousy, which it is useless to attempt to explain to any not on the ground. Once there, the matter becomes plain. The railroad has finally reached the place where, seventeen years ago, the prophetic soul of Mr. Taft reserved the right of way. New buildings are going up rapidly. The school opens with forty-five pupils, a large number for that sparsely settled country. Prof. Earthman and his assistant, Miss Tibbits, a graduate of River Falls (Wis.) Normal School, are doing excellent work. The standard is thorough and vigorous. We are persuaded that no better pioneer work for liberal culture is done anywhere than here, and we beg of friends, both East and West, to renew their interest in and to redouble their loyalty to this twig on the prairie. One shudders at the thought of how far one naughty word can cast a blighting shadow.

Continued on page 253.

"UNITY" SUNDAY SCHOOL LESSONS.

SERIES IV. THE GROWTH OF THE HEBREW RELIGION. LESSON 3.

BY W. C. GANNETT.

2. THE ESCAPE FROM EGYPT. (ABOUT 1320 B. C.) THE REFORMER MOSES, AND THE GOD "JHVH."

Their next name for the god was JHVH[9]:—**Jehovah** (better spelt *Jahveh* or *Yahweh*,) we call it. It means "He who is," or "He who makes being,"—we hardly know which. But either meaning, "the Eternal" or "the Creator," shows a nobler thought of God dawning through the simple thought of "Might." This new name comes to light in Moses' time. Some five hundred years or more had passed since the shepherds crossed the great river in Asia. They had slowly wandered down through Canaan, (the Abraham, Isaac and Jacob-stories are legends of their coming), and now they were settled by the great river of Egypt;[10] and the Egyptians, at first their friends (the Joseph stories,) were at last beginning to make slaves of them. Then **Moses** rose as rescuer. Their "going out" under his lead from Egypt across the head of the Red Sea is called the **Exodus.**[11] (1320 B. C.) Many legends grew up about it and its hero; and not only the new God-name, "Jehovah," but the belief that they were the "chosen people," seems to have begun with that wonderful escape.

Halting at Mt. Sinai, Moses[12] gave his people in Jehovah's name a little code of laws, engraved on two stone tablets,—some short form of the so-called **Ten Commandments:** "I, Jehovah, am thy god,—thou shalt have no other gods before me. Thou shalt make no image of a god. Keep the seventh day as a memorial of me. Honor thy father and mother. Do no perjury, no murder, no adultery, no theft, no slander, no coveting." The first three laws still underlie our worship, the others still underlie all family and social happiness: so we honor to this day the old Mt. Sinai laws. Moses gave to the people, too, an **Ark,** or chest, to keep the sacred stone slabs in: it seems to have taken the place of an image to them, for they treated it as if it were the very house in which the great Jehovah lived. The god was still a jealous, avenging, terrifying fire-god, not very unlike EL as yet; yet we can see that his new name and those new laws delivered in his name ("one god only," "no idol," "wrong no man by word or deed,—the god forbids it,") mark a *second* great step in reform.[13]

Read "Moses' Call," Ex. III.; vi. 1-8. (Bible for Learners, vol. I. 254-262.)
"The Exodus," Ex. xiv. (B. f. L. vol. I. 280-287.)
"The Ten Commandments," Ex. xx. 1-17. (B. f. L. vol. I. 300-303; 312-325.)

9. JHVH: For the curious history hidden in the name, see B. f. L. vol. I. 258.—**10. Egypt:** Describe the old Nile-Kingdom, a ribbon 700 miles long by 7 wide; its civilization, already centuries old, just then at its height; its religion, mingling lofty thoughts with the worship of brute animals; its ruins to-day. See Cyclopædia, or B. f. L. i. 229 236, 248-9, 321.—**11. Exodus:** For an Egyptian story of it, see B. f. L. i. 282-283. Many legends about it in Ex. I.-xx.; and still more in Baring-Gould's book mentioned in note 8. Find Mt. Sinai on map.—**12. Moses:** Talk of him as hero and reformer. Show picture of Michael Angelo's statue of him,—and one of John Brown: compare the two emancipators. —**13. Reform:** Explain *fetichism* (worship of tangible or visible things as having souls,) which in highest form is *Nature-worship; polytheism* (many gods worshipped;) *monolatry* (many gods recognized, but only one worshipped;) *monotheism* (One Only God),—as different phases of belief often found in the growth of a religion: and then the One God changes morally, grows greater, nobler, more lovable. But these phases lap far over on each other. The Hebrew story, as we already begin to see, holds all these phases, and greatly overlapping one another. See Clodd's "Childhood of the World," part II. Both of Clodd's little books (see note 7) are admirable; they are our best Sunday School manuals on their respective subjects.

SERIES IV. LESSON 4.

3. NATION-MAKING AND A NATIONAL GOD. THE JUDGE SAMUEL. (ABOUT 1075 B. C.)

The shepherd-warriors with their new god came wandering back to **Canaan**[14] at last, and there they settled[15] down for good. But a bloody time they had in conquering[16] Canaan, if one-half the savage tales in Joshua and Judges are true. They were not yet a nation; only twelve tribes loosely allied, each with its own hero-chiefs or "Judges." All was chaos, foes without and feuds between themselves: "every one did what he pleased." There was no regular priesthood: each chief raised his own altars and anointed stones, —sometimes to other gods besides Jehovah. Worship was little more than soothsaying. Images were still set up. Even human sacrifices had not wholly ceased; and in war a whole cityful was sometimes doomed to the sword in honor of Jehovah.

Let us look in on the land about two hundred years after Moses' death:—The wars of conquest still are going on, and just now are even going against the invaders. But we hear some shouting, "Rally for Liberty! Rally for Union! In Jehovah's name slay every man and woman, slay every child and suckling, of your foes!" It is the war-cry of the most famous of the Judges, **Samuel,**[17] almost a second Moses. He is rousing a Revival. Bands of young Jehovah-zealots are gathering around him, and the twelve tribes are closing up into a nation at his call. Look! they ask him for a **King** to lead them in the Holy War,[18] and we see him choose a tall young farmer, **Saul.** Saul soon falls in battle, and a brave shepherd, **David,** takes his place. And then we see David conquering the neighbor-nations right and left, and, of a sudden, a strong young Hebrew kingdom comes flashing into view! All this in Jehovah's name! "Who but Jehovah, the strong-armed god of battles, he who led our fathers out of Egypt and 'chose' us as his own,—who

but he has given us the victories?" So reasoned the exultant people, believing more than ever in their god and in themselves. This was the outcome of the conquest,—the tribes of Israel became a **Nation**[19] and Jehovah was confirmed as the **National God.**

Read "Samuel Choosing a King," I Sam. ix.; x. 1, 17-24. (B. f. L. vol. i. 459-474.)

14. Canaan: i. e. the "Lowlands." On map find the Twelve Tribes and the *Ites* among whom they settled; their hostile neighbors, the Philistines, Edomites, Moabites, Ammonites, Syrians, Damascus; their Phœnician allies at Tyre and Sidon; Shiloh (Jehovah's Ark kept there;) Ramah (Samuel's home;) Gibeah (Saul's home;) Bethlehem (David's home;) Jerusalem (his capital.)—**15. Settled:** Speak of hunting, herding, farming, town-life with its trade and manufactures, as successive stages of civilization,—the stages overlapping. B. f. L. i. 97-98. Compare our Indians. The Hebrews were now passing into the third and fourth stages.—**16. Conquering:** On the conquest in general see B. f. L. i. 348, 473, 545; ii. 89-92. As often happens, the conquered Canaanites did much to civilize their conquerors. Compare Rome conquering Greece.—**17. Samuel:** You have seen the plaster images of the little boy at prayer and read about the "Child Minister" (1 Sam. iii.) What think you of him, grown up, as a "Man of God" and a "reformer?" Whatever we think, without his bloody-minded zeal there might have been no Jewish people and no Jewish religion. For Samuel's character and work, see B. f. L. i. 446-458, 491-492, 544-546.—**18. Holy War:** What other "Holy Wars" do they remember? Why are they usually the most cruel kind of war?—**19. Nation:** It was like our thirteen colonies closing together a hundred years ago to make the United States. "E pluribus unum."

"THE CHILDHOOD OF JESUS"

Is a series of twelve Sunday School Lesson-papers on the following subjects:

I. Jesus' Native Land.
II. Jesus' People.
III. A "Chosen Nation."
IV. The Nation's Dream.
V. Jesus' Birth.
VI. The Carpenter's Family.
VII. The Country Boy.
VIII. Learning to Read.
IX. The Village Church.
X. The Journey to Jerusalem.
XI. The Boy in the Temple.
XII. From Twelve to Thirty Years Old.

The series is meant only for scholars over twelve years old and for teachers *willing to work*, as it offers material for class-lessons, not the lessons ready made. "Lessons I., II., and III." now ready. The others to appear one by one—all, it is hoped, within the present school-year, but they may run into the next. Each about four pages long, with material for two or three Lessons—except "Lesson III." "Lesson III." is a pamphlet of about forty pages, whose better title is, "The Growth of the Hebrew Religion." It contains material for twenty or more lessons on the Old Testament, arranged with notes and questions for class talks.

The entire series, mailed as the "Lessons" are ready—one set, 30 cts.; five or more sets to one address, 25 cts. each.

"Lesson III." sold separately, one copy, 15 cts.; five or more, 12 cts. each. The other "Lessons" separately, 5 cts. each; five or more copies, 3 cts. each.

"The Growth of the Hebrew Religion" can also be furnished in a longer form—eight pamphlets, 86 pages in all. (This is the form heretofore, but no longer, issued to subscribers as "Lesson III." Only about 200 copies left for sale.) Its ampler text and notes offer material for a full year's study of the Old Testament. A copy will be of use to a teacher whose class is using the revised abridgment. To prevent mistake, orders should call for it as "Lesson III., the longer form." One copy, 40 cts.; five or more, 30 cts. each.

A little Chart (14x9 inches) to go with "Lesson III.," showing the *four strata* in Old Testament literature, with the chief religious events and probable dates of the books in each age. A convenience to fasten in one's Bible. Per copy, 5 cts.

Apply to W. C. Gannett, St. Paul, Minn.

Newton, Mass.—Dr. Hosmer, whose face has shone forth with a patriarchal unction for so many years, retired from his pastorate at this place on the 5th inst., and Francis B. Hornbrook, in the vigor of youth, was mustered in to fill the gap caused by the retiring veteran.

St. Louis, Mo.—The Unitarians of this city are building a new Mission Free School and Home for Poor Children, at a cost, lot and all, of about $25,000. The Church of the Messiah have been negotiating for the purchase of the Central Presbyterian Church, a building heavily burdened with debt. During the discussion of the matter, a gentleman, a member of the Central Church, said he "would rather sell the building for a brothel than to those Unitarians, who deny the divinity of the Lord Jesus." The transfer of the building is not likely to be made. Among the counts against Dr. Boyd, recently dismissed for heresy by the Baptists of this city, were found that he worshipped with the Jews; that he omitted the first verse of "Nearer, my God, to thee," in singing, and that he had said in substance that "though he believed in eternal punishment, he did not relish it." The fact that he permitted Dr. Eliot to commune with his church was not, according to our correspondent, in the count.

Boston, Mass.—The *Advertiser* of Oct. 6th contains a sermon from Dr. Bartol, upon "Three Apostles, their exemplifications of Charity, Liberty and Beauty." The first, Rev. Dr. Neale, recently deceased, though a member of the Baptist church, Dr. Bartol, his only clerical survivor of 1837 in Boston, says: "Though the table of the Lord's Supper in his temple was technically close, *he* was neither rigid nor strict. He could confine his love-abounding heart to no party. One day he said to me, with a sweet look and merry twinkle in his eye, 'You need not say anything about it, but I am a Unitarian.' * * Like the Bethel Methodist, Taylor, he was Catholic, delighting to consort with the righteous and well-doing of every name."

The second was the living apostle of liberty, W. H. H. Murray, to whose rescue he comes with the ardor of a generous brother; regretting his withdrawal from public life, he yet reminds us that we overrate the importance of publicity. The quality, not the quantity of influence, is of consequence.

The last was the artist, Wm. M. Hunt, who as a teacher was for scholars in art what Agassiz was for students of science; his enthusiasm was contagious. This Oriental in the west has had his occident.

A correspondent writes: "The preachers of Boston are generally getting to work. Savage has marked out a course for the winter indicative of his tremendous energy; keeping step with the best scientific thought, he converts it into pure religion. His strong words, radical though they be, win for him large and appreciative audiences."

Edward Everett Hale, without whom it would be hard for Boston to get along, such an inspiration is he to everything useful, is doing much just now to help along the cause of Co-operation.

CONFERENCES.

The New Hampshire Unitarian Association held its annual meeting at Nashua on the 7th and 8th inst., and occupied their time in discussing the very practical questions of how to bring about a Revival of Religion, Education in Homes, Education in Liberal Schools, how to Induce People to go to Church, to do good rather than to get good. Arrangements were made for a general State Missionary, a new

and enlarged committee appointed to arrange for the sacred week by the Lake-side—the Wiers' Grove meeting for 1880.

THE MAINE UNITARIAN CONFERENCE convened at Kennebunk, Oct. 2d. Dr. Shelden, State Missionary, reported an active year, particularly at Brunswick (the seat of Bowdoin College), Presque Isle, and Standish. $455 was expended in Missionary work last year, and $600 promised for the next year. Rev. C. A. Allen, in an essay on "The Gospel of To-day," saw the Liberal Orthodox gravitating to the Unitarian ranks. Mr. Crowninshield discussed the doctrine of "Immortality as an Incentive to Good Morals." Rev. Dr. Hill reported, on behalf of a committee, an historical statement of the belief of Unitarians. Action thereon deferred till next Conference. A correspondent wonders if this is not the small end of the wedge clearing the way for a creed. But those kinds of wedges are not now in the market. As "once all roads led to Rome," so now all avenues of intellectual and religious activity lead to that individual freedom which finds fellowship in character, not creed.

WOMAN'S CONGRESS.—The editor of these notes followed the congratulations of the Fraternity, where the "Association for the Advancement of Women" was in session. We quietly joined the "Third House" of the Congress, and enjoyed the closing sessions of a Conference managed by women. They have caught from their brothers the knack of writing papers all too lengthy; but, to their great honor be it said, they have not yet acquired the still more fatal trick of prosy discussions. The papers, devoted as they were to most vital topics, bearing upon health, education and morals, were of a most encouraging and noble kind, while the discussions were spirited and to the point. The papers deserve individual mention did space permit, showing a pains-taking preparation seldom found in Conference programmes where the masculines dominate. "Essays" were not old sermons with the texts left off. The Congress was received by the Executive of the State, entertained at the elegant home of Ole Bull, and was entranced by his wizard bow, and finally transported, by the courtesy of the C., M. & St. P. R'y, to the entrancing beauty of the Wisconsin River dells.

WOMAN'S LIBERAL RELIGIOUS UNION.—Lastly, but not least, among Conferences, should be mentioned the opening of this body, held at UNITY Rooms, Sept. 29th, where they most cordially locked arms with Unity and the Western Unitarian Conference in the burdens of the next year. The Liberal Women of Chicago have assumed $300 of the expenses of our headquarters for the coming year; the Western Conference, $200; Unity Publishing Committee, $200; leaving $200 more to be raised among the Liberal Women of the West not in Chicago. This work is entrusted to a general Committee, of which Mrs. S. C. Ll. Jones, of Janesville, is Chairman; Mrs. Robert Hosea, of Cincinnati, is Secretary; and Mrs. C. P. Woolley, of Chicago, Treasurer. These hope to unite in this work the several ladies' societies, sewing circles, Liberal clubs, etc., etc., with such isolated Liberal women as may be found through the activities of State Secretaries, as follows: For Illinois, Mrs. C. J. Richardson, of Princeton; for Wisconsin, Miss Ella A. Giles, of Madison; for Ohio, Miss Sallie Ellis, of Cincinnati; for Iowa, Mrs. C. R. Cole, of Mount Pleasant; for Kansas, Miss Sarah A. Brown, of Lawrence; for Missouri, Mrs. William A. Noyes, of St. Louis; for Kentucky, Miss Maggie Merker, of Louisville; for Indiana, Mrs. P. Taylor, of Indianapolis. These ladies are urged to put themselves in correspondence with as many centers as possible, for the furtherance of the following objects: 1. To enlarge the subscription list of UNITY; 2. To increase the circulation of Liberal literature—the publication of the A. U. A., etc.; 3. To increase the missionary work by the spoken voice; 4. To raise funds as above indicated. Further information given on application to Mrs. Jones.

THE ILLINOIS FRATERNITY OF LIBERAL RELIGIOUS SOCIETIES.—The seventh session convened at Geneva last week. Two days and three nights of unstinted good time. Everything conspired towards the success of the meeting. It was earnest, at the same time jolly. Brilliant in spots and tedious nowhere. The town itself has long been known among heretics as "Saints' Rest." The little church, that for many years has been watched over by the faithful, with its new pews, freshly-tinted walls, bright carpet and pretty, fresh windows, was as cozy as a bird's nest. The noon collations to the unscattered congregation, the ministerial symposium where seventeen representatives "of the cloth" (varying texture and color), partook of Mrs. Herbert's dainty hospitality, were delightful, social occasions. Then the programme was carried out entire. Not an absentee, while Gordon, of Milwaukee, and the happy face of Bro. Herford, brought a fragrance of the sea and a flavor of merry England, unpromised by the programme, published in our last. The opening sermon by Mr. Simmons struck our own high key of unity. The most earnest discussion gathered around the papers of Mr. Wassal, pastor of the Congregationalist Church at Nora, on "The laws of evolution in relation to Christian thought," and the paper of Mr. Tucker, pastor of the Universalist Church at Aurora, on "Miracles." The most practical interests were developed by Douthit's paper on "Health and Education," and the remarkable study of "Crime, its cause and cure," by Mr. Forbush, in which he showed that the virtue of the savage is the crime of civilization, that the penitentiary is the last ditch of barbarism. It was a dark picture that he showed us, but there was a marvelous light streak in the foreground.

The most of the missionary session was given to the discussion of the merits and needs of the Divinity Schools at Cambridge and Meadville, which discussions culminated in the following resolutions:

WHEREAS, The condition and needs of our Divinity Schools at Cambridge and Meadville have been called to our attention, and we look with constant and great interest upon these valuable centers of sacred learning and of the scientific study of religion, therefore

Resolved, That the Ministers of this Conference are requested to do what they can in their respective places of work to procure contributions of money, whether in small or large sums, for the additional endowments asked for by these schools.

Resolved, That we wish to make no discrimination between schools, both of which are so valuable, and that we leave it to each minister to determine according to circumstances for which school he will interest himself, or to work for both if expedient.

The old officers were re-elected: President, Kersey H. Fell, of Bloomington; Vice-President, R. L. Herbert, Geneva; Secretary and Treasurer, C. Covell, Buda. A special session is to be called during the winter, at Alton. An invitation was extended to the Wisconsin Conference to join the fraternity in a spring session at Rockford. The annual meeting is to be held in October, at Quincy.

SCRIPTURES, OLD AND NEW.

COMPILED BY F. L. H.

DEATH.

I.

O Death, how bitter is the thought of thee to the man at peace in his possessions, to the man who hath nothing to trouble him, and is prospered in all things; to him who is yet in health to receive food! O Death, acceptable is thy sentence to the man who is in want, and whose strength faileth, in the extremity of age, and troubled by all things; and to him that hath lost patience and is in despair!

Fear not thou the sentence of death: consider them that have been before thee, and that are to come after: for this is the sentence of the Lord upon all flesh. And why art thou against what hath seemed best to the Most High?

—*Ecclesiasticus XLI.* (*2d century B. C.*)

Men fear death as children fear to go in the dark; and as that natural fear in children is increased with tales, so is the other.

It is worthy the observing, that there is no passion in the mind of man so weak, but it mates and masters the fear of death; and therefore death is no such terrible enemy when a man hath so many attendants about him that can win the combat of him. Revenge triumphs over death; love slights it; honor aspireth to it; grief flieth to it; fear preoccupateth it.

It is as natural to die as to be born; and to a little infant, perhaps, one is as painful as the other. He that dies in earnest pursuit, is like one that is wounded in hot blood, who for the time, scarce feels the hurt; and therefore a mind fixed and bent upon somewhat that is good, doth avert the dolors of death; but above all, believe it, the sweetest canticle is "*Nunc dimittis*," when a man hath obtained worthy ends and expectations.

There is nothing more awakens our resolve and readiness to die than the quieted conscience, strengthened with opinion that we shall be well spoken of upon earth by those that are just, and of the family of virtue. What is more heavy than evil fame deserved? Or who can see worse days than he that, yet living, doth follow at the funerals of his own reputation?

I might say much of the commodities that death can sell a man; but, briefly, death is a friend of ours, and he that is not ready to entertain him, is not at home. —*Bacon.* (1561–1626.)

Only be ready for it, by the preparations of a good life, and then it is the greatest good that ever happened to thee, else there is nothing that can comfort thee. * For if you fear death, you shall never the more avoid it, but you make it miserable. To die is necessary and natural, and it may be honorable; but to die poorly, and basely, and sinfully, that alone is it that can make a man unfortunate. No man can be a slave but he that fears pain, or fears to die.

The child may with more reason be allowed to cry for leaving his mother's womb for this world than a man can for changing this world for another. *Jeremy Taylor.* (1613–1667.)

[EXTRACTS FROM CARLYLE'S LIFE OF STERLING.]

From the first the doctors spoke despondently; and Sterling himself felt that there was no longer any chance of life. * * Seeing how it was, then, he earnestly gathered all his strength to do this last act of his tragedy, as he had striven to do the others, in a pious and manful manner. As I believe, we can say he did; few men in any time *more* piously or manfully. For about six months he sat looking steadfastly, at all moments, into the eyes of Death; he too who had eyes to *see* Death and the Terrors and the Eternities; and surely it was with perfect courage and piety, and valiant simplicity of heart, that he bore himself, and did and thought and suffered in this trying predicament, more terrible than the usual death of men. * * His sufferings, his sorrows, all his unutterabilities in his slow agony, he held right manfully down; marched loyally, as at the bidding of the Eternal, into the dread Kingdoms, and no voice of weakness was heard from him. Poor noble Sterling, he had struggled so high and gained so little here! But this also he did gain, to be a brave man; and it was much.

To his eldest boy * * he addressed, every day or two, sometimes daily, for eight or nine weeks, a letter, of general paternal advice and exhortation; interspersing sparingly, now and then, such notices of his own feelings and condition as could be addressed to a boy. * * One little excerpt * * will be welcome to the reader:

'My dear Boy,— * * You may suppose that my thoughts often move towards you, and that I fancy what you may be doing in the great City,—the greatest on the earth,—where I spent so many years of my life. * * It seems as if, in some strange way, London were a part of Me or I of London. I think of it often, not as full of noise and confusion, but as something silent, grand and everlasting. When I fancy how you are walking in the same streets, and moving along the same river, that I used to watch so intently, as if in a dream, when younger than you are, I could gladly burst into tears, not of grief, but with a feeling that there is no name for. Everything is so wonderful, great and holy, so sad and yet not bitter, so full of Death and so bordering on Heaven. Can you understand any thing of this? If you can, you will begin to know what a serious matter our Life is; how unworthy and stupid it is to trifle it away without heed; what a wretched, insignificant, worthless creature anyone comes to be, who does not as soon as possible bend his whole strength, as in stringing a stiff bow, to doing whatever task lies first before him. * * Your affectionate Papa, JOHN STERLING.'

One other letter I must give; a brief letter, fit to be forever memorable to the receiver of it:

'*Hillside, Ventnor, 10th August*, 1844.

'MY DEAR CARLYLE,—For the first time for many months it seems possible to send you a few words; merely, however, for Remembrance and Farewell. On higher matters there is nothing to say. I tread the common road into the great darkness, without any thought of fear, and with very much of hope. Certainty indeed I have none. With regard to you and me I cannot begin to write; having nothing for it but to keep shut the lid of those secrets with all the iron weights that are in my power. Towards me it is still more true than towards England that no man has been and done like you. Heaven bless you! If I can lend a hand when THERE, that will not be wanting. It is all very strange, but not one hundredth part so sad as it seems to the standers-by.

Yours to the last, JOHN STERLING.'

UNITY.

Published semi-monthly at 75 Madison St., Chicago.

Editor, H. M. Simmons.

Business Agent, F. L. Roberts.

Publishing Committee. Robert Collyer, W. C. Gannett, Jenk. Ll. Jones, C. W. Wendte, J. C. Learned.

TERMS:

One copy, per year $1 50
Ten copies, or more, each 1 25
Single Copies 07

Send money by Registered Letter, P. O. Order, or Draft on Chicago Bank. Drafts, however small, on Banks outside of Chicago, are liable to a charge of 25 cents for cashing.

Address all money and business letters to the office. All editorial communications to H. M. Simmons, Madison, Wis.

UNITY craves a wider field to go about in, doing good. If it be welcome in your home, show it to your neighbor, and send it to your cousin. There is a woman on the next street, and a man down town, who would like to see it. Mail it to that old friend of yours in the village where the three churches make it lonely for a Liberal. Get up a club of ten in your town. Now is the time to subscribe and ask others to.

RECEIPTS.

Mrs. Jenny Ll. Jones, $1.50; Mrs. E. Blackman, 1.50; Rev. G. E. Gordon, 22.50; F. F. Smith, 1.50; Mary Safford, 1.50; Frederic H. Hedge (contribution), 2.00; Wm. H. Fish, Jr., 1.50; Wm. H. Savary, 1.50; Rev. S. S. Hunting, 32.50; T. C. Puckett, 1.25; Mrs. J. S. Brewer, 1.25; Mrs. J. D. Harvey, 1.25; Miss R. P. Wainwright, 1.50.

BOOK DEPARTMENT.

Liberal Books and other publications sent to any address on receipt of regular price.

Introduction to the New Testament, L. A. Sawyer $2 00
Essentials and Non-Essentials in Religion, Jas. F. Clark. Paper, 25 cents; cloth 50
Theodore Parker's Discourse of Religion, paper..... 75
Channing's Works, complete in one vol 1 00
Channing's Memoirs 2 50
Translation of the New Testament, Geo. R. Noyes.... 1 50
Endeavors after the Christian Life, James Martineau .. 1 00
Studies of Christianity, James Martineau 1 25
Orthodoxy, its Truths and Errors, Jas. F. Clarke..... 1 25
Evidences of the Genuineness of the Gospel, A. Norton 1 50
Letter and Spirit, Richard Metcalf 60
Current Discussions, Questions of Belief 1 50
The Cradle of the Christ, O. B. Frothingham 1 57
Foundation Stones, George Chainey 1 00
The Paradox and Other Poems, J. Albert Wilson..... 1 00
Fine Arts in Italy, A. Coquerel 2 00
Religion of Israel, A. Kuenen, 3 vols..... 9 00
Religion of Israel, Knappert..... 1 00
Bible for Learners, (Old Testament) 2 vols 4 00
The Bible of To-day, J. W. Chadwick..... 1 50
What is the Bible? J. T. Sunderland..... 1 00
Hymn and Tune Book, revised edition..... 1 25
Hymn, Tune and Service Book, revised edition..... 1 50
The Way of Life, a Service Book, by F. L. Hosmer, single copy, cloth, 50 cents; paper..... 40
Livermore's Commentaries; Gospels, Acts and Romans, 4 vols..... 5 00
Christianity and Modern Thought 1 25
Religion and Materialism, by James Martineau, ... 1 25
Materialism and Theology, by James Martineau, ... 1 00
Day unto Day, compiled by Mrs. M. L. Bennett..... 75
Daily Praise and Prayer 1 00
Doctrines of Christianity, by W. G. Eliot, ... 50
Child's Book of Religion, by O. B. Frothingham..... 1 00
Childhood of the World, by Edward Clodd, F. R. A. S.. 60

WESTERN UNITARIAN HEADQUARTERS,

75 Madison Street.

Frances L. Roberts, Superintendent.

WESTERN UNITARIAN CONFERENCE.

BASIS OF FELLOWSHIP.

Whereas, We feel the great need of rallying the Liberal minds of the West around one common centre; therefore,

Resolved, That the Western Unitarian Conference conditions its fellowship on no dogmatic tests, but welcomes all thereto who desire to work with it in advancing the Kingdom of God. (Adopted at Chicago, May 14, 1875.)

TREASURER'S ACKNOWLEDGMENT.

Oct. 5th—Contributions at Algona, Iowa, $15.50; ditto at Humboldt, Iowa, $7.50. Oct. 9th—Annual Assessment to Western Conference from Geneva, Ill., $20.00. Total, $43.00.

Joseph Shippen, *Treas.*,
417 Pine St., St. Louis, Mo.

WEST. UNIT. SUNDAY-SCHOOL SOCIETY.

The Rules to make Home Pleasant, referred to in Unity of July 15th, are now ready. They are printed on heavy tinted paper, and are designed for home-walls where there are children. Price 30 cents per doz. or 5 cents per copy

Unity Services and Songs for Sunday Schools by J. Vila Blake, single copies, 25 cents; per doz, $2.00; per 100, $10.00; manilla edition, plainer, but more durable, per 100, $8.00.

UNITY LESSONS.

First Series—"Corner Stones of Character,"—by Mrs. K. G. Wells. 12 lessons (6 slips). Single sets, 10 cts. 25 sets or more, 5 cents per set. Bound in pamphlet and interleaved for notes—single copies, 15 cts.; per doz, $1.25.

Second Series—"Home Life,"—by Mrs. Susan I. Lesley and Mrs. E. L. Head. 12 lessons (6 slips). Same forms and prices as above.

Third Series—"School Life,"—by Mrs. F. B. Ames. 12 lessons (6 slips). Same forms and prices as above.

Fourth Series—"The Growth of the Hebrew Religion"—by W. C. Gannett. About 20 lessons. Appearing in current Nos. of Unity. Ready completed, in pamphlet, by Oct. 15. Single copy, 15 cts.; 5 or more, 12 cts. each.

A Chart (9x14 inches) to go with Series IV., showing the *four strata* in Old Testament literature, with the chief religious events and probable dates of the books in each age. A convenience to fasten in one's Bible. Per copy, 5 cts.

Tool Chest for workers in Liberal Sunday Schools, eight page pamphlet, price 5 cts.

UNITY INFANT CLASS CARDS.

New Series (C.)—"Corner-Stones of Character,"—12 cards; can be used with Lesson—Series I, above, on "Uniform Lesson" plan. Per package, 20 cts. Photograph, verses, tinted card: the whole very pretty.

Series A—"Sayings of Jesus,"—10 cards, illuminated; per package, 15 cts.

Series B—"Kindness to Animals,"—10 cards, illuminated; per package, 15 cts.

ANTIOCH COLLEGE,

Yellow Springs, Green Co., Ohio, offers to both sexes thorough instruction, preparatory and collegiate, by an experienced faculty of five professors, in ancient and modern languages, mathematics, the natural and the moral sciences, and literature. Special attention will be given to fitting young men for Harvard or Yale in a three years course. The College is situated in a quiet, beautiful and healthful village, is provided with all necessary buildings and apparatus, and has for its regular preacher a Unitarian minister, thus securing liberal religious services to all who desire to attend them. Total expenses for the year from $150 to $200. Address for catalogue or further information, S. C. Derby, President.

Entered at the Post Office at Chicago as second class matter.